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Young Women's Christian
Associations of the U.S.A.
Committee of Research and
Investigation

Some urgent phases of
immigrant life

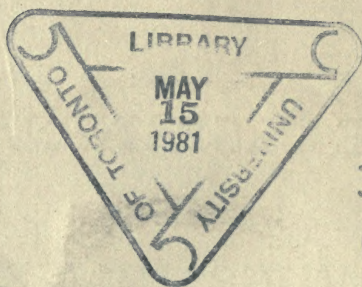
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SOME URGENT PHASES
OF
IMMIGRANT LIFE

Report of
The Committee of Research and Investigation
to the President and Members of the
National Board
of the Young Womens Christian Associations
of the United States of America
1910



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*To the President and Members of the National Board
of the Young Womens Christian Associations
of the United States of America :*

The Committee of Research and Investigation, appointed by our honored president, Miss Dodge, on April 16, 1910, has found itself facing one of the most serious and wide-reaching problems of our day in America in the task assigned to it of making "a study of immigrant young women, their conditions and needs, with practicable ways in which our Association may meet those needs."

OUR FIELD FOR STUDY AND EXPERIMENT.

For a study of the broader aspects of the subject, we found a mass of statistical material ready for our use in Ellis Island records, in the report of the Commission of Immigration of the State of New York, transmitted to the Legislature in April, 1909, in the issues of the report of the federal investigation which have been sent to us as they have come from the press, and in well authenticated reports of a multitude of other organizations, public and private.

In the matter of personal investigation, in order to secure the largest returns from the use of our resources of time and money, we limited our field for intensive study to New York, not all of New York, even—only Manhattan.

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With a determination to avoid duplication and waste of time and effort, the first six weeks following the appointment of our committee in April were spent in a personal study of the field and of the work of other organizations in relation to our immigrant peoples.

OUR WORKERS.

By the end of six weeks of personal study, our task had assumed sufficiently definite proportions to justify the employment of salaried workers. On June 1st, Miss Mary E. Arnold was engaged for two months. Miss Arnold's knowledge of life, her tact in dealing with all classes of people, her quick intelligence, her enthusiasm and energy, made her a valuable worker in the study of Ellis Island records and of the work being done by other organizations, as well as in connection with our classes in English.

Finding the barrier of language an insuperable obstacle to the close contact with life which our work required, we later engaged Mrs. J. S. Kana, who came to us from Homestead, Pa., and began work on June 15th. Mrs. Kana's linguistic ability including Polish, Bohemian, Slovak, Magyar, Croatian and German, besides English, gave her ready access to many individual lives.

Miss Minnie K. Nelson, an Ellis Island worker in the employ of the Women's American Baptist Home Mission Society, assisted in teaching one of our classes in English.

In addition to these regular workers, Miss Lizzie Strumsky spent four days in interviewing Russian factory

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workers, and Mr. J. S. Kana assisted us not only in the classroom work, but in some evening interviews in tenement homes on obscure streets and in negotiating and editing the printing in five languages, all unknown to our committee members, of some advertisements of our classes. Miss Mabel Reed, as an unsalaried, volunteer worker, visited fifty-five homes and, with the help of Miss Felice Ferrare, interviewed about one hundred Italian women, besides helping in the teaching of English.

AGENCIES AT WORK.

A few days spent in Chicago early in May gave opportunity for conference with officers of the League for the Protection of Immigrants. The admirable work being done by Miss Grace Abbott, superintendent of the League, brings to light constantly the handicap of ignorance of our language as a fundamental cause of danger to our immigrant young women, in Chicago as well as in New York and in transit between all locations.

Later, in July, at the meeting of the Council of Women for Home Missions held in Northfield, where the conference on immigration was led by Congressman Bennett, information was sought concerning work being done or contemplated for immigrant women by this interdenominational organization representing the women of nine Evangelical communions. Here a strong conviction to the effect that the National Board of the Young Women's Christian Associations is the organization best fitted for leadership in this work was expressed by official members of the Council, who saw the needs but had formulated no

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method of meeting them. In August a letter was received from the chairman of the Committee on Comity and Cooperation of the Council of Women for Home Missions, suggesting the appointment of a committee by our National Board to confer with them in regard to work for immigrant women.

In New York, where, if anywhere, our experiment must be tried out and must prove its methods practicable and worthy of general adoption by our Associations, we have been in conference with representatives of the various organizations that are working for immigrants on the legal and humanitarian side of their needs. The new North American Civic League for Immigrants is doing effective work in promoting legislation favorable to immigrants. The work done by the Consumers' League, the Women's Trade Union League, and other humanitarian organizations, results in good to such immigrant women as come within the scope of the activities of these agencies.

At Ellis Island, Commissioner Williams, after careful inquiry as to our purposes and methods of work, heartily welcomed our possible participation in the work of helping to safeguard newly arrived alien young women, and ordered all records which we cared to study to be opened to us. He expressed very strongly his conviction that a national body of Christian women like ourselves, organized to promote the interests of young women, ought to be doing work for the great needy class of immigrant girls and women. Speaking in his own strong way, he said, "I am doing all that I can for them because of their needs, but this is no part of my official duty. It seems to

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me that Christian women ought to be doing work of this kind."

Here, and everywhere among representatives of organizations whose co-operation would be valuable in work which we might undertake, our inquiries have been met with most cordial and spontaneous expressions of pleasure in the fact that the National Board has begun to consider the possibility of undertaking work in this very important and needy field. Again and again, wonderment has been expressed that the task had not been undertaken earlier by the Young Women's Christian Associations. Everywhere we were offered co-operation and assured that the need is greater than can be met by all organizations now in the field and all that are likely to enter the field.

In study of printed reports, in personal interviews, whose number was legion, through all channels of information, we were watching for the golden thread of opportunity which would indicate the line for our greatest usefulness not only as co-operative agents in work inaugurated by others, but in initiative work. What should be our special field of service? What is that most needed work which waits to be done by us?

In our conferences with immigration experts, with professional investigators, with leaders of betterment work of various sorts, in response to the question, What do you consider the greatest need of our immigrant women, the almost universal reply was, "The need of a knowledge of the English language."

We turned to a special investigation of opportunities open to immigrant women for learning English. Our

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public school system has 28 evening elementary schools for women and 22 open to both sexes in the five boroughs of New York City. They open in October and close in April, being in session about 90 evenings of the year. The official report of our State Commission of Immigration deploras certain defects in these schools, defects of registry, of classification and grading, of discriminating attention to individual needs, and says of the alien pupils attending these schools, "It is not surprising that within a short time they become discouraged and drop out." The average attendance of the women in these schools in the borough of Manhattan for the year ending July 31, 1909, was 3,626.

Turning to settlements, we found no English classes in summer except one in Harlem at the Federation for Jewish Communal Work, which was for both men and women. In winter, seven settlements have had small classes for women. The largest class reported was at the Normal College Alumnae House, with an enrollment of 30 and an average attendance of 29 during the entire winter. At Riverside Association House, on 69th Street, an English class for men under Y. M. C. A. auspices was reported, but none for women. The class for men was not successful the first year because it began with an Italian teacher. The pupils preferred to have an American teacher. At the College Settlement, two classes in English for foreign women have been held in winter. Girls in one class came every night, walking from one to two miles in all kinds of weather. Settlements which have English classes only for men, or no classes, are ready to co-operate with us by providing rooms for our classes.

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A few churches have held classes in English for foreigners during the winter. The Board of Home Missions of the Presbyterian Church, under the superintendence of Mr. Stelzle, has 15 centers for educational work for foreigners. All classes are held in winter. Practically all the pupils are men. The New York City Baptist Mission Society under the superintendence of Rev. Charles H. Sears, has had five classes in English for foreigners. Our report as to work undertaken by the churches is incomplete because at the time of our investigation those who might have given us more complete information were not in the city. We found no classes in English for foreign women in any church in summer.

The Educational Alliance (Jewish), in winter, had an English class for foreigners numbering 40, six of whom were women. The teacher of this class said that several of the pupils gave up, regularly, half a day's work to attend the class, and lived almost at the starvation point in consequence.

The Council of Jewish Women held classes in English in five centers in 1908, with an average attendance of 15 in each class.

Leaders in Y. M. C. A. work rank their English classes for foreign men as their most important work. Dr. Roberts and Mr. Towson, of the International Committee, were generous of time and information in giving us the benefit of their experience in the work. In the year just closed, they have had 580 classes for foreign men in 159 Associations, with 9,055 pupils.

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OUR EXPERIMENT.

Representatives of the International Committee of the Y. M. C. A., as well as others with whom we discussed the subject, assured us that no classes could be held in summer. We had no evidence to the contrary, yet, in view of the fact that more immigrants come to us in spring and summer than in winter; that there is more idleness in summer because in many industries there is less opportunity for employment then; that to us, as a committee of research and investigation, failure would be as important a source of knowledge as success, we determined to try the experiment of classes in English for young women during July.

In beginning the work we had no thought of making our own lessons; but after examining scores and scores of lessons, which had been prepared for foreigners, all that we could find, all that we could learn of through publishers and other interested people, and finding nothing which met our conception of the need, the preparation of the "Early Stories in English for New Students of English" was begun.

In making this series of lessons, three convictions have guided me: First, the conviction that woman "cannot live by bread alone." Second, the conviction that on their arrival in this country our immigrant friends are more plastic, more susceptible to influence for good than they are likely to be at any later period in their lives. Third, the conviction that, if at this particular time, we can link these changes in their lives with the directing power of a Divine Providence, making them feel the presence of Him

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who rules in all the affairs of life, even in the doing of the commonest tasks, we may be able to render a service impossible after habit and adjustment have proceeded further. In accordance with these convictions, the choice of Scripture material has been based not so much on chronology as on contact with life—the possibility of presenting the story in concrete, objective form, and in such simple terms as will be essential for them in making their first acquaintance with the English language and with American life.

Finding that our fund would meet the expense of printing only four lesson leaves and their accompanying charts, we stopped writing them for the time, determining to devote all our vitality during the period of investigation to such work as could be made immediately productive of light on the problem to whose solution we had given ourselves. In the financial report appended herewith, the item of printing includes the lesson leaves and charts, besides dodgers and posters printed in five languages to advertise our English classes. The printing of the Title Page and “The Reason” was an afterthought, the expense of which was not borne by the committee fund.

We announced our first class with very little preliminary work and no pupils met the first appointment. We ascertained later that the young women who had been invited to this class, finding that it was to be held in a church, had been warned by their friends that it would prove to be merely an effort to proselyte them and consequently they stayed away. Learning of this, we arranged for classes in the assembly rooms of three public libraries

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in lower New York, and later in a restaurant on Greenwich Street near the Battery. We continued the announcement of our class in the church, secured Miss Nelson, who is a graduate of a missionary training school, to take charge of it, and soon had an earnest class of seven pupils composed of girls who felt safer in going to a church than to any other place of meeting. The class in the restaurant was opened later than the others but was larger from the start than any other. In the very beginning the long, narrow room was so full that the teachers could not pass among the pupils to do their work. It was necessary to limit the number who could be received.

Our teaching experiment ended on July 29th, with an attendance of 77 pupils of six nationalities, ranging in age from 14 to 27 years, who had been in America for periods of time varying from two days to eight years. Notwithstanding the terrible July heat and the fact that our classes were held in the evening when all the summer allurements were at their height, they were steadily growing in interest and in numbers. At the end of the time during which we were able to provide for our classes, pupils besought their teachers with tears to continue the lessons. Librarians in libraries where our classes were held tell us that during August they were deluged with inquiries and requests for more English lessons.

OUR FINDINGS.

In addition to any direct benefit to the pupils from the classroom work, our classes in English provided a valuable method of approach, enabling us to pursue our investiga-

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tions under circumstances most favorable to securing accurate knowledge of living conditions.

As might have been anticipated from the character of the work undertaken, the records of the investigation are not voluminous. Miss Anna Seaburg, whose expert and sympathetic service has been invaluable from the beginning, has made tabulations of the reports of our several workers. These tabulations, the correspondence of the committee and other valuable material may be found on file in the office of the Association extension committee. But the most valuable material which we have secured is of a kind which does not lend itself readily to tabulation.

One of the first definite conclusions reached in our study was to the effect that the fundamental need is not of more statistics but of more contact with life. Yet any true interpretation of life must be based upon a knowledge of some statistical facts concerning life. For instance, we had found, even among intelligent people, a more or less vague theory afloat to the effect that immigrants are chiefly men and that the few women who come to our shores offer no field for the activities of the Young Women's Christian Associations. On the contrary, governmental reports show that more than one-third of our immigrants are women, that they are coming to us at the rate of more than 200,000 a year, and that about six-sevenths of them are between 14 and 44 years of age.

We cannot have forgotten that of the 30,000, representing a single industry, the shirtwaist makers, who were on strike last winter, nearly all were unmarried women, most of them under twenty years of age, and a very large majority were immigrants. Many could not speak English.

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Are we ready to say that as Associations of Christian women we have no duty, no privilege of ministry to these strangers in our home-land who come seeking a more abundant life without knowing how to find it?

If it were possible for us to be so unchristian as to care only for our own, it would be impossible for us to give thorough consideration to any problem affecting the women of America to-day without finding that problem vitally connected with the problem of the immigrant women in America. Dr. Annie Marion MacLean, whose admirable work on "Wage Earning Women," fresh from the press, is full of interest and suggestiveness, recognizes, in conversation, the fundamental relation existing between the problems so ably discussed in her book and the problem which we have been called upon to study.

The problem of woman in industry is conditioned in almost its every phase by the presence of an army of young women of foreign birth, of foreign training or lack of training, ignorant of our customs and of our language, accustomed to the small incomes of the lands in which the buying power of money is far greater than in America, compelled to find employment, possessed of strength and vigor which make our hardest tasks easy for them. Coming in rapidly increasing numbers, they provide ready resource for unscrupulous employers who maintain unreasonable conditions for our women in industry.

Are they of a degree of intelligence capable of assimilation with us in our Association activities? Some are illiterate even in their own languages. Many are ignorant *only* in English. The non-English speaking nationalities

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whose women are coming to us in largest numbers to-day are Hebrew, Italian, German, Polish and Scandinavian. They include some of the noblest types of young womanhood in America. I know something of college life, something of church life, something of Association life. I can say unqualifiedly that I have found no brighter intellects, no nobler spirits, no higher ideals in any of these circles than I have found among immigrant young women who are unable to express their ideals, their aims, adequately in English. They need our help in developing their noblest possibilities in the new life to which they have come. None of the young women to whom we are now ministering need us more.

Of non-Jewish Russian women we have record of more than 2,100 coming to our shores in a single year. Of nominal Hebrew women, many are Jewish only in name. The high mentality of Russian women is proverbial. It has been estimated that at least one-fifth of the Russian young women who participated in the shirtwaist strike of last year had had the equivalent in Russia of our high school education.

Not only are the problems of our wage-earning women bound up with the problem of immigration, but the problem of child life in America is no less vitally affected by the problem of the immigrant young woman. A recent writer on immigration, whose statements are supported by copious references to accredited statistical authority, insisting that the problem of immigration involves too much socially and politically in the world's progress to be ignored or lightly considered, that it must be elevated

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to a different plane from that which it has occupied in the past, declares that "It is a question of babies and birth rates, and whatever decision is made regarding immigration is, perforce, a decision concerning the kind of children that shall be born."

We cannot ignore the testimony of statistics in a study of this kind. In New England to-day, the annual increase of children of foreign parents is ten times as great as the increase of the children of native parentage. Even more significant is the fact that in those same six New England States, in 1900, while the death rate of children of native white parentage exceeded the birth rate by 1.5 per thousand, among the children of foreign white parentage the birth rate exceeded the death rate by 44.5 per thousand.

Here, in our own city of New York, to one child born of native parentage four are born of foreign parents. If our Young Women's Christian Associations would have any mission touching home life, they must find that mission chiefly, not subordinately, among our immigrant girls. American homes of to-morrow will be mothered by the immigrant girls of to-day. What we can do effectively for home life must be done chiefly for them. The strong, vigorous types are the prolific types. Already the children of our ancestors are a dwindling minority. Our immigrant girls will hold the keys of American homes in the very near future.

If Belshazzar and his friends had known that the Medes and Persians were gaining the strongholds of the city while they feasted, they might have changed their

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estimate of values in the expenditure of time and vitality. Are we reading the handwriting on the wall too late to be of use in our day and our nation?

For our encouragement, let us turn again to authentic statistics—the handwriting on the wall for us. In spite of the handicap of ignorance of our language so that it is impossible for them to read our published prohibitions or to understand them when spoken, our foreign born criminals “exceed by little, if any, our criminals of native birth.” But, “by far the greater proportion of all our criminals are *children* of the foreign born.

Dark as the record is, it makes our opportunity luminous. Our study of life is the best interpreter of statistics. The testimony of the two sources of our knowledge is mutually corroborative.

The great majority of newly arrived immigrants in our own city stop on Manhattan Island. Many of them live in an area the population of which is greater than that of any equal area in Europe. The congestion in that part of our city is three times greater than in any part of London. There, as in all congested quarters in all cities, vice flourishes.

To foreigners who settle there it is America. It is not the America of their dreams, but it is the America of hard fact to them. The more they shrink from their surroundings and feel alien to them, the more they fear to explore unknown regions. Imprisoned by ignorance and fear, they sooner or later accept what seems the inevitable, find wage-earning employment or marriage, or both, and bear children who, conforming to the influences which surround them, recruit our degenerate criminal classes and fail to

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rise to the standards which dominated their now disheartened and despairing parents when they first landed on our shores.

This is not theory or fiction. Would that it were. I know a woman of thirty-five who had lived in lower Manhattan for two years without venturing more than two blocks from the one cellar room in which she and her two children live. "You know America is so terrible," she explained, "a woman is not safe here." When she was taken for a day to one of our suburbs, her amazement was beyond description. She did not know that America was like that.

Jewish women have done more on both sides of the sea than all our Protestant Christian women have done to help immigrant girls. Their "Clara de Hirsch Home" is open to all, regardless of race, nationality or creed. Their last report strongly emphasizes the need of more of such homes.

We found scores of young, unmarried women living within half a mile of the Battery who had not known any other America than that immediate vicinity. They live in close, unsanitary quarters among people of their own nationalities, wishing that they could learn English and find a way to a larger life, but not knowing how to begin. Very many of them had never heard of evening schools or of any opportunity for self-improvement. Many of the best of them, frightened by what they saw in their own neighborhoods, were afraid to go in search of other conditions, lest, going further, they might fare worse. Very few had ever heard of a Young Women's Christian Association.

One young woman, with whom I had many interviews, was her father's private secretary in her home-land. When

he died and the settlement of his business left nothing, he joined the tide of emigration to America. "I thought it would be easier to be poor where no one would know me," she said. After a persistent struggle to find other employment, she was doing manicure work in a barber shop. In her native land she was a member of a Young Women's Christian Association, active in its work, but did not know where to find one in America.

One young woman in the class which we held in the church, said, "When five years ago I came from Hungary, I was told that if I knew how to dance I would not need to know anything else in America. I learned to dance. I learned to work. Every day when we come from our work we eat our supper, then put on our best clothes and go to the dance halls. There is nothing else. It is so with all my friends. No one told us where we could learn English or anything. I wish that I had known. It would have been better." She bought some of the lesson leaflets to take to her friends, saying, "I am sure that some of the girls will like this better than the dance halls when I tell them about it."

Mrs. Kana, going among the tenements to find young women in their lodging places, often found as many as twelve, sometimes twenty, unrelated to each other, lodging in one house, with a woman of their own nationality, earning their living among people of their own nationality, knowing no America but that immediate neighborhood. Many of them wished to learn English, but did not know where to go for instruction.

Visiting a tenement one evening, she found a fire escape packed with girls. The one member of the group who

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seen in our classes was teaching the lesson on the leaflet to all the others. They greeted Mrs. Kana with questions about the verb forms, which they had never known although some of them could speak a little English. After she had explained them, one of the girls said, "Then we should say, 'help,' to-day; 'helped,' yesterday; 'will help,' to-morrow. We knew to say only 'help.' "

In another locality a father came to Mrs. Kana, and, speaking to her in Polish, said, "Where can I find more of the little stories in English? My daughter studies them when she comes from her work. After supper she reads them to her mother and me. Since she has the stories she does not ask to go to the dance hall. We must have more."

Through one speaking their own languages revelations came to us day by day of the terrific struggle which many of our foreign people are making against the tides of degradation which surround them and their families.

If only I had power to depict the need, the opportunity, no Christian man or woman, no humane man or woman, would dare to turn away and pass by on the other side.

OUR OBLIGATION.

The interviews of our workers in June and July with 550 women of different nationalities and different types, brought us conclusive proof that a very large opportunity for service awaits our readiness to enter it. Of the women personally interviewed, 338 expressed their desire to learn English. Not all of these 338 women came to our classes. The occupations of some of them prevented their coming at the hours at which our classes were held. In other cases

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the homes were too far away to allow of their attendance. Moreover, since this part of our investigation was continued throughout July, our interviews with many of these women were held when it was too late for them to enter our classes. We never knew how many pupils we might have had on Greenwich Street because, from the first, lack of space compelled us to refuse admission to many who were eager to come.

Why should the National Board of the Young Women's Christian Associations accept the leadership which awaits us in doing this work?

I. Because it is the National Board of a *Christian* association, announcing its mission to be the bringing of a more abundant life, in a Christian way, to young women.

Our public schools have not the power to assume this mission. Our settlements have not ventured to attempt it. Our churches, with their loads of responsibility for all classes, all ages, both sexes, cannot specialize to a large extent for young women alone. No other organization has assumed the degree of special responsibility for the young womanhood of the world that is involved in the very name which we bear.

II. No other organization has the equipment which the National Board of the Young Women's Christian Associations has for doing this work.

Our large body of able and trained secretaries, our national training school, our training centers in various cities, our contact with student bodies, from whom we

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must expect re-enforcement for this work, our opportunities for co-operation with the great body of student volunteers, whose interest and devotion might well find exercise in this needy home field while they are waiting to be commissioned to go to foreign lands, our national organization which enables us to mobilize our forces where they are most needed, our international affiliations which will allow us to join hands with helpful agencies across the sea in safely guarding the daughters of other lands when they come to us—all these conditions combine to place upon us a responsibility which we cannot lightly evade.

Who knows whether we have been brought to the kingdom of God to meet just the crisis which now impends in this great problem of immigration which taxes the keenest intellects, the strongest hearts?

The pathetic plea for more of the "little stories" is to be met. Additional "Early Stories in English for New Students of English," taken from the Old Testament, are in course of preparation and are to be followed by "Later Stories in English," which will be taken from the New Testament. The completion of the writing of these helps for our immigrant friends seems to be the next demand of duty for the writer.

No thorough student of the conditions and needs of immigrant young women in America can evade a conviction that efficient service in meeting those needs must begin at ports of embarkation on the other side of the sea, or even further back, in the homes of prospective immigrants, if we can find ways of reaching them there.

OUR RECOMMENDATIONS.

In view of the fact that plans are under way for a complete reorganization of the Traveler's Aid Society with the intention of making it national in scope and international in its affiliations, we recommend, with the aim of avoiding waste of time and energy:

I. That the consideration of all plans for the aid of immigrants in transit from their homes in native lands to their places of destination in America be deferred for the present until the committee having in charge the reorganization of the Traveler's Aid Society shall have had time for formulating and presenting its plans for meeting those needs.

In consideration of the conditions and needs of immigrant women in America and of the vital relation of those conditions and needs to the most serious problems concerning the physical, social, moral and religious life of our country, we recommend:

II. That as early as possible the National Board establish in lower New York, preferably near the Battery, a headquarters for work with and for immigrant women, such headquarters to include:

(a) The home of at least one worker, able to communicate in their own languages with women of some of the nationalities whose representatives are coming to us in large numbers and whose speech is little known among us.

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(b) The office of a secretary competent to administer a bureau of information, working in close co-operation with homes, churches, schools, libraries, legal aid societies, employment bureaus, and all betterment agencies which might be made helpful to immigrant women, in finding and appropriating that more abundant life which they are seeking and which it is our mission to bring to them.

(c) An assembly room for the use of classes in English, for recreation, and for such social opportunities as are demanded by normal, helpful living, including personal interviews with friends and acquaintances.

(d) An employment bureau which shall exercise most friendly care in guarding the interests of wage-earning women.

(e) A press bureau which shall keep our foreign-speaking peoples informed through their own publications of the advantages open to them and which shall keep English-speaking people informed of their opportunities for service through our undertakings.

III. That immediate steps be taken to provide instruction in English for immigrant women unacquainted with our language,

(a) By engaging for that purpose someone qualified not only to teach but to enlist and direct a corps of volunteer teachers for the work.

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(b) By conference with the authorities at Teachers College, the School of Philanthropy, and our own Training School, as to the possibility of securing regular service for limited periods of time from pupils in these institutions, the teaching so done to rank as clinical work in connection with the pupils' courses of training.

(c) By authorizing the securing of rooms for such classes, in churches, libraries, settlement houses, or in any suitable places most accessible to those needing instruction.

(d) By printing and circulating, through our publication department, the series of leaflets and charts of "Early Stories in English for New Students of English," and "Later Stories in English for New Students of English," by Mary Clark Barnes, to be used in English classes for foreigners. *

IV. That the attention of our secretaries be called to such easily available literature on the subject of immigration as "Races and Immigrants in America," by John R. Commons; "Our Slavic Fellow Citizens," by Emily Greene Balch; "The Leaven in a Great City," by Lillian Betts; "Our People of Foreign Speech," by S. McLanahan; "The Challenge of the City," by Josiah Strong; "The Spirit of Youth in our City Streets," by Jane Addams; "The Immigrant Tide—Its Ebb and Flow," by Edward A. Steiner; "Incoming Millions" and "Aliens or Americans," by H. B.

* This recommendation is added at the request of our President, Miss Dodge.

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Grose; "The Story of the Nations," issued by Putnam's, and the very readable reports of our State and Federal Immigration Commissions.

V. That our secretaries be asked to present in conventions and conferences the need of Association work among immigrant women, and especially that our student committee be asked to co-operate in making known to college women the great opportunities for missionary service among the multitudes of foreign women who are now coming to our shores.

VI. That wherever practicable normal classes in methods of teaching English to foreigners be provided in arranging for our student conferences and conventions.

VII. That the program for our Biennial Convention include a presentation of the conditions and needs of immigrant women and practical ways of meeting those needs through our Associations.

VIII. That in the budget for the coming year \$10,000 be included as provision for the work outlined above.

IX. That through the World's Committee of Young Women's Christian Associations, we ask for the co-operation of national boards and committees in all the countries from which women come to our shores, in the printing and circulation of information concerning conditions to be met in America and our readiness to be helpful to those who will come to us.

REPORT OF THE COMMITTEE OF RESEARCH AND INVESTIGATION

X. That the request of the Council of Women for Home Missions for the appointment by our National Board of a committee of conference and co-operation, to act with their Committee of Comity and Co-operation in the interests of work for immigrant women, be granted.

XI. That the \$5,000, which has been secured for the work, be added to the budget of 1910, and be used for the immediate inauguration of the work as outlined above.

Respectfully submitted,

(signed) Mary Clark Barnes,

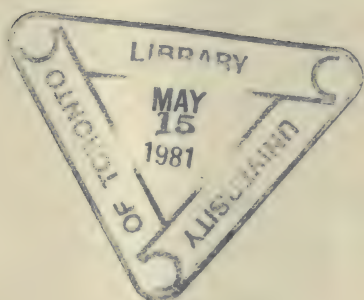
Chairman, Committee of Research and Investigation.

The foregoing report, with its recommendations, was unanimously adopted by the National Board at a regular meeting on October 5, 1910. Funds are urgently needed for executing the work as outlined in the report. What will be your share in the undertaking?

All contributions should be sent to

M. H. Broadwell, Treasurer,

125 East 27th Street, New York.



COMMITTEE OF RESEARCH AND INVESTIGATION
OF THE
NATIONAL BOARD
OF THE YOUNG WOMENS CHRISTIAN ASSOCIATIONS
OF THE UNITED STATES OF AMERICA.

Financial Statement. April—Sept. 1, 1910.

RECEIPTS.

Amount appropriated	-	-	-	-	-	-	500.00
Sale of lesson leaves	-	-	-	-	-	-	.37
							<u>500.37</u>

EXPENDITURES.

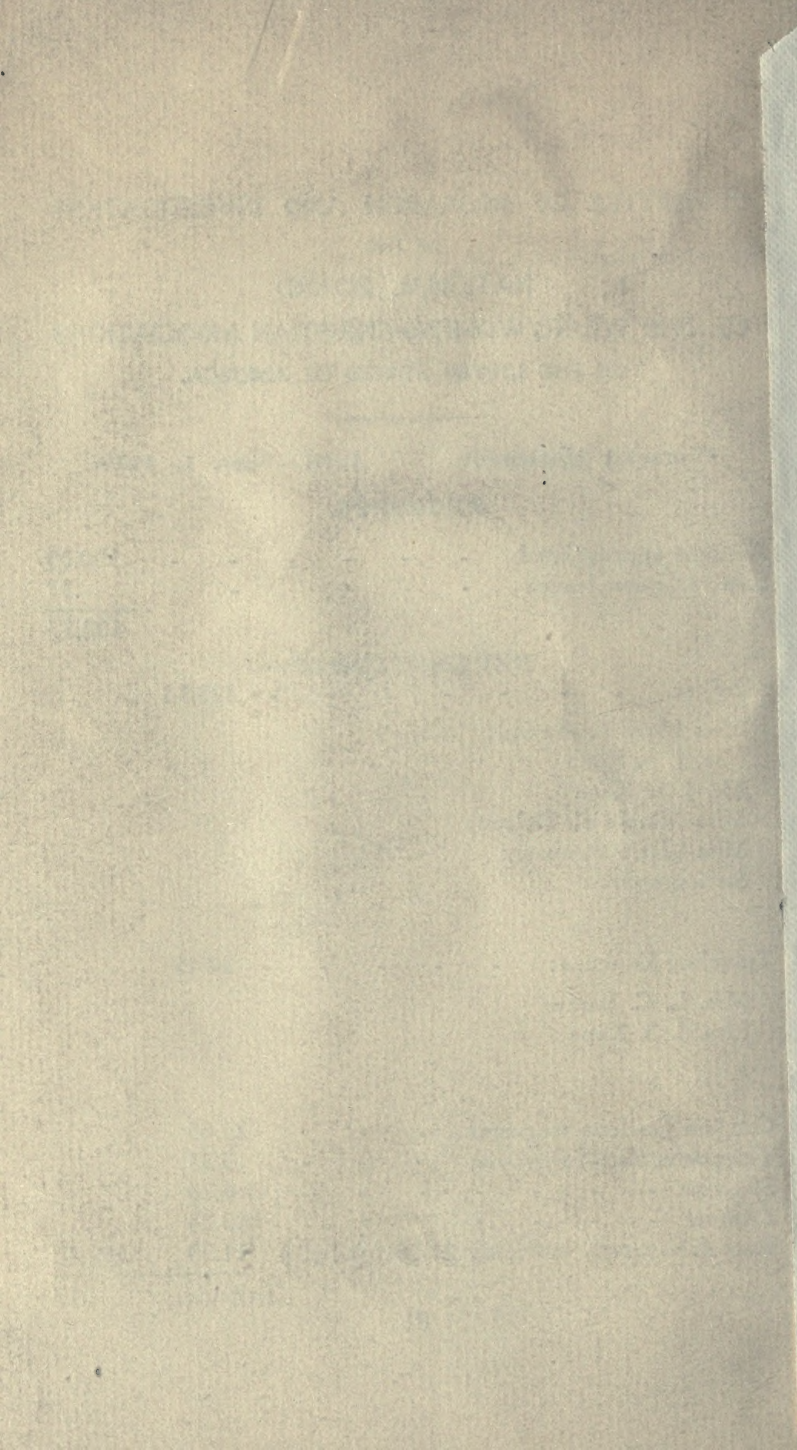
Salaries: - - - - - - 328.33

Miss Mary E. Arnold
Mrs. J. S. Kana
Mr. J. S. Kana
Miss Minnie K. Nelson
Miss Lizzie Strumsky
Stenographer

Traveling Expense: - - - - - 32.45

Mrs. L. C. Barnes
Mrs. J. S. Kana

Car fare (various workers)	-	-	-	-	25.63	
Telegrams and Telephone	-	-	-	-	3.35	
Supplies	-	-	-	-	6.20	
Printing	-	-	-	-	93.24	
Rent (classroom, including \$1.00 for light)					<u>11.00</u>	500.20
					Balance	.17



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Young Women's Christian
Associations of the U.S.
Committee of Research and
Investigation

Some urgent phases of
immigrant life

